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OF ASTROSCOPHY, ASTROLOGY,  
AND OF THE PSYCHIC AND OCCULT SCIENCES

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LONDON — CARTHAGE — NEW-YORK

Editor-in-chief : FRANCIS ROLT-WHEELER Ph. D.

Associate Director : C. VORSTELMAN.

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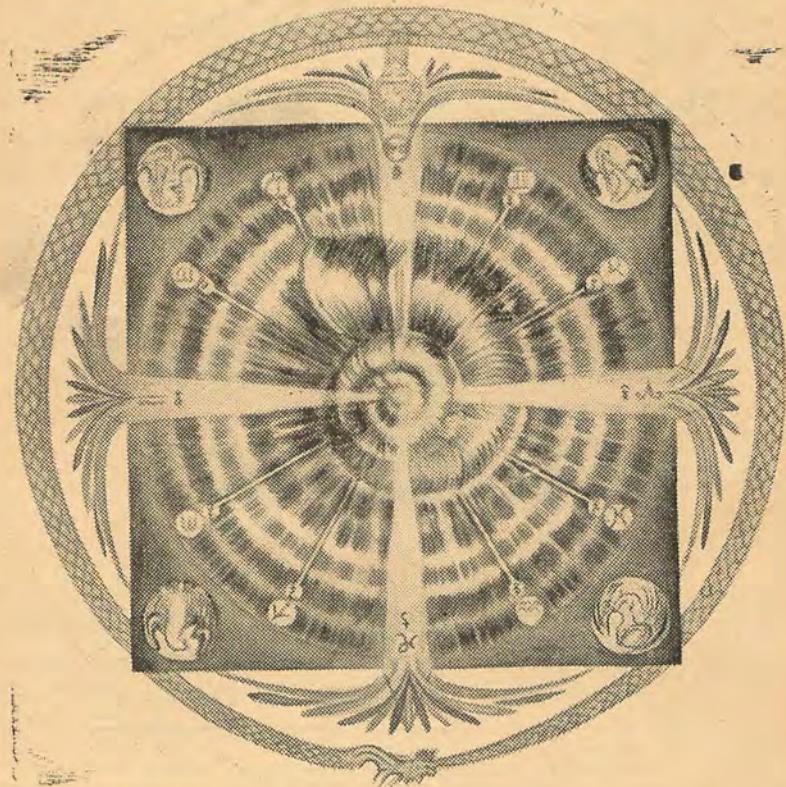
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# THE SEER

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A Monthly Review of Astrology

and of the Psychic and Occult Sciences

*Editor-in-Chief: Francis Rolt-Wheeler, Ph. D.*

*Institut Astrologique - Carthage, Tunisie*

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*As a wide hospitality is herein extended to all branches of psychic and occult thought, it is deemed preferable to leave to all contributors the privilege of responsibility for the ideals expressed in their articles.*

Vol. III No 5

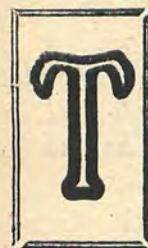
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## Reflections

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HERE SEEKS to be some confusion, sometimes, as to the meaning of the phrase « the Inner Planes ». In all occultist literature this word recurs again and again, but not all who read, understand. « Contact with the Inner Planes » is often held forth as the goal of Occultism. And so, indeed, it is; but it is not thereby to be supposed that this contact is reserved, to the few. Its higher powers are necessarily so reserved, just as the power of musical composition is reserved for those who have learned harmony; but there is a certain amount of limited contact with the Inner Planes which is possible to every one, just as anyone can whistle or hum a tune.

We are likewise accustomed to hear or to read of the Seven Bodies of Man, the Seven Vehicles and the Seven Sheaths, and, as these sound very esoteric and difficult, few people stop to realize how simple and necessary is such a division. The matter is further complicated by a Sanskrit terminology — excellent in itself, but by no means necessary. It may be stated that an Occidental has no need of any doctrine or theory which he cannot express in the terms of his own tongue.

To say, then, that the Seven Planes correspond with the Seven Bodies of Man is a statement which is by no means as clear as it sounds. Yet, the very instant that a simple explanation is given, all that is unnecessarily complicated disappears. We cannot do better

than follow the excellent terminology used by the « Inner Light », an occidental initiatory Order with headquarters in London. Thus may we see the Bodies of Man and the Seven Planes in a clearer light.

The First Plane is the Physical Plane. It is the plane of the Physical body. Its motive power is almost entirely physical, having such forces as hunger, self-protection and growth to rule it. It is easy to see that few men or women are living on so low a scale that the above-mentioned forces are the only ones in their lives; indeed, it is doubtful whether a human being could live only in the physical body, since the course of evolution has taken the whole species higher.

The Second Plane is the Psychic Plane. It is the plane of the Etheric Double, closely allied to the Astral Body, and is hence the real self of the physical body. Its motive power is very wide, ranging from habit-reactions which have become instincts, to desire-reactions which may become passions. By far the larger number of people live on this plane. They desire pleasure, they seek to obtain possession of money, they have become conscious of Self and aim to secure as much as possible for themselves. They interpret all factors in life in the terms of the question: « What will it do for me? » Since the Etheric Double and the Astral body (on the lower levels) stimulate the Physical Body, these instincts and passions remain physical and material. Already, then, we see that we have passed beyond the Physical Body and « contacted » an Inner Plane.

The Third Plane is the Upper Astral Plane. It is the plane of the Astral Body, and, as the physical body (according to esoteric teaching) was built upon the Astral Body, it is the vivifying self. Its motive power is attraction, which expresses itself in the physical world by the processes of construction, but in the self-world by the emotions. A very large number of people are strongly influenced by this plane, and their actions are based on love or hate, self-sacrifice or jealousy, violence or fear. It is especially the love plane, and it is not difficult to trace in most persons firstly the love-force of the Upper Astral, the emotions; then the love-force of the Lower Astral, the desire; and lowermost the love-force of the Physical, the mere animal instinct.

The Fourth Plane is the Lower Mental Plane, or the Plane of the Concrete Mind. It is the plane of the Mental Body. Its motive powers are memory and imagery — memory which enables the processes of thought, for there must be memory in order to compare, and comparison, in order to achieve a concept; and imagery, which

gives an inner concreteness. All men think, and without some concrete thought, life is scarcely possible; so, to some extent, all men function slightly on the Fourth Inner Plane and with the Mental Body.

The Fifth Plane is the Upper Mental, or the Plane of Abstract Mind. It is the plane of the Causal Body, so called for two reasons: firstly that, as dealing with abstract mind, it considers causes, while the concrete mind deals with effects; and secondly, that it is upon the plane that Life in the larger sense, passes into lives, and hence the developments upon the plane (in the descent of spirit into matter) are the causes of the lives to be lived on the lower planes. This is more rarely reached, and only trained thinkers or developed souls are able to function in the realm of pure abstract. This is the lower-most of the three planes of the Individuality, the four lower planes having composed the Personality.

The Sixth Plane is the Plane of Concrete Spirit, or the Lower Spiritual Plane. It is the plane of what is sometimes called the Buddhic, or the Spiritual Body. Its motive force may be considered as that of spiritual specialisation and those few in this world who attain to some measure of the true spiritual nature (quite distinct from the exaltation of third plane or emotional ideals) will be marked by a strange intensity. Spiritual they will be, but one phase or aspect will be strongly marked. In esoteric language, they are strictly functioning along one Ray. As has been said, scarcely any can live on this plane, but some few attain it in moments of ecstasy.

The Seventh Plane is the Plane of the Abstract Spirit, or the Upper Spiritual Plane. It is the plane of what is sometimes called the Atmic or the Body of Divine Consciousness. It is but little differentiated and, in the Descent of Spirit into Matter, is the first step, even as it is the last in the ascent of Matter into Spirit. The motive power of this plane is harmony and union. Only the very highest — the Spiritual Leaders of men — even envisage this plane, for it is not of attainment as yet, to those still in the physical body.

These seven aspects of Man, then, are the Seven Bodies of Man; the Seven Planes are the various levels upon which Man can act. Training in occultism is especially directed to the development of contact with the plane above. Thus, for example, if the higher emotion — Third Plane — is developed, its influence on the Second Plane Desire will be purifying. If Fifth Plane mental action is developed, then the more concrete mind of the Fourth Plane will be ennobled. Practically the whole force of occult direction is consciously exercised to develop on a higher plane or an inner plane, since this is the true builder of the plane below.

If, however, an effort be made to intensify the lower plane, so that it intrudes upon the higher, then the whole process is reversed and the character falls and is degraded. For example, the wish to have a comfortable home and educate a family of children is a mingling of emotion (Third Plane) and desire of possessions (Second Plane). If the Third Plane elements dominates, then paternal love and self-sacrifice will gain and a true home will result; but if the desire of possessions dominates, then avarice will intervene, children will be neglected, and selfishness becomes the demon-idol of the home.

Occultism, then, teaches the nature of these planes, and the right ways of working upon them. The trained occultist knows them better than the man in the street; the occult teacher or guide (who should be an apprentice of an adept) not only knows the ways of work, but is actually engaged in developing his power of functioning on the Inner Planes — in other words training his better and higher selves; the adept is in touch with beings on the Inner Planes who no longer have need of the physical body (though they can assume it, at will) and who are known as Masters; these latter are in touch with the Greater Masters (who may incarnate as Redeemers) and so on to God — the Divine Unmanifest. Conscious advancement on this path is the goal of all occultism.

We desire to call the attention of our readers to two new publications of great interest and importance: *PROTEUS*, published quarterly by W.B. Crow, 140 The Grove, Stratford, London, E.15 and *THE MYSTIC WORLD*, published by Ross K. New, 527 South Clark Street, Chicago. A review of the initial numbers of these two reviews will be found under the heading Notable Books in a later page of this issue.

### Fulfilled Predictions

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The steady pressure on distribution of *THE SEER*, now including every country in the world, with the heaviest number of subscribers in America, Canada, England and Australia, has caused us to advance our printing date, so that copies containing the Predictions shall not arrive too late. This has, as a necessary result, the disadvantage that records of fulfilled predictions cannot always be made in the month following, but in the month thereafter.

The formation of a republic in Spain, and the departure of Alfonso XIII (though without abdication) took place almost exactly at the moment of the lunation. On page 190 we stated : Spain. — The

question of the Spanish government will come prominently to the front this month... Secret opposition, probably fostered by some foreign power. *The overthrow of the government was largely due to Catalonia, under German direction, for Barcelona is practically a German city.*

On page 191 of the last issue of *THE SEER* we stated: Italy. — There will be some intrusion of the government in commercial affairs, which will turn out vastly troublesome to the government. *The ukase issued by the Minister of Corporations, Sig. Bottai, and by Sig. Giurati, secretary of the Fascist party, and which threatened every merchant who did not fix prices according to the government order, has not worked well. Three days before the lunation, it was announced that a circular would be issued modifying the first order, since the commercial dissatisfaction has been so great that it has menaced the political disruption of the Fascist party.*

On the same page: Mexico — There is likely to be some redistribution of territory or some proposition of government purchase or sale. *Shortly before the lunation a bill was brought up in the United States Congress asking that a bid be made to the Republic of Mexico for purchase of the long peninsula known as « Lower California ».*

On the same page.—For the West of Europe... a serious accident, perhaps at sea. *We have already noticed, in the last SEER, one fulfilment of this prediction. Most strikingly there has been another in the catastrophe of the Florida, rammed by the British naval aircraft carrier Glorious off the coast of Spain. Thirty people were killed or drowned, and 25 wounded.*

Though not strictly in the line of fulfilment, students of astrology should note the earthquake in Managua, Mexico, following upon the statement in the *SEER* (page 189) stating that, according to the Johndro system, Mexico was menaced by the lunation. Note that the Sun was near the Great Nebula of Andromeda, just at the time of the earthquake.

On, page 190 it was said : Germany. — Good commercial treaties with other countries will stimulate German finances. *On April 1 the announcement was made that, by reason of the customs treaty with Austria, German industrial stocks had steadied in price on all the stock markets of the world.*

On page 189 the prediction was made: England — There is here a definite indication of illness to a member of the royal family. *(Our review went to press on March 16) On April 5 and 6 the illness of the King was announced, and bulletins of health were issued. It is much to be feared that this condition will be aggravated during the coming month May.*

## Elemental Love - Song (The Four Astrological Triplicities)

EVA MARTIN

---

Earth and Air the soul of me —  
Earth the prisoner, Air the free.  
Fire and Water meet in you,  
Soaring flame and secret dew.

Fire shall stubborn clay enfold,  
Burn the dross, refine the gold;  
Air shall fan Fire's rainbow sprite  
To a blaze of diamond light.

Water-springs refreshing flow  
Winds from mountain summits blow,  
Fire burns clear, and Earth provides  
Gardens green where peace abides.

Thus our spirits grow more fair;  
Fire and Water, Earth and Air,  
All at last together blent  
In one heavenly element.



## Favourable Elements for May-June 1931

**NOTE.** — By reason of repeated requests from readers, these analyses of favourable dates have been classified. They are general, of course, the dates especially favourable to each person must be calculated from his or her own horoscope.

For indications prior to May 21, see the April issue of « The Seer ».

**F**OR GENERAL PURPOSES. — Favourable Days and Hours. — According to Solar, Lunar and planetary aspects, the most favourable days will be: May 21st after; 23rd after; 24th even; 25th all day; 28th after; 30th morn; June 1st all day; 3rd morn; 5th morn and after; 6th morn; 8th after; 9th morn; 11th even; 13th after; 15th after; 16th after; 19th morn and even; 20th all day.

Unfavourable Days and Hours. — May 22nd after; 24th even; 27th all day; 29th after; 30th after; 31st after; 3rd even; 5th even; 6th even; 7th all day; 10th all day; 11th morn; 14th all day; 17th morn; 18th morn; 21st all day.

**ENGAGEMENT AND MARRIAGE.** — Favourable Days and Hours for matters pertaining to affairs of the Heart. — Best day of the month for a man — June 8th. Best Day of the Month for a Woman — May 23rd. Other good days — June 1st; 16th; 19th.

Unfavourable Days and Hours. — Worst Day of the Month for a Man — June 17th. Worst Day of the Month for a Woman — June 11th. Other bad days: June 7th; June 18th.

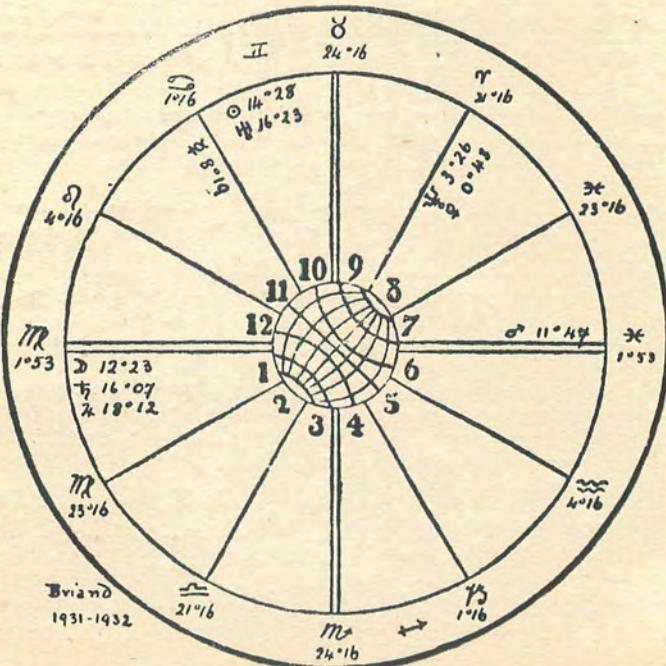
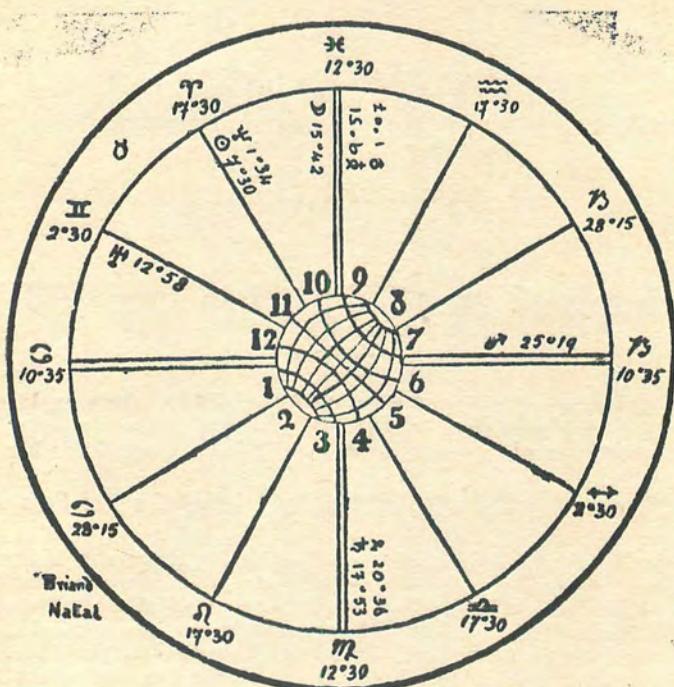
**BUSINESS AND FINANCE.** — Favourable Days and Hours — Best Day for Finance — June 8th. Best Day for Steady Business — June 6th. Best Day for New Venture or Speculation — June 10. Other good days: May 22nd morn; 23rd after; 15th after.

Unfavourable Days and Hours. — Worst Day for Finance — June 10th. Worst Day for Steady Business — Also June 10th. Worst Day for New Venture or Speculation — June 17th. Other bad days — May 22nd after; May 26th morn; June 7th all day; June 18th morn.

**VOYAGES AND LONG TRAVEL.** — Favourable Days — Best Day to Start — May 23rd. Other good days: June 16th.

Unfavourable Days — Worst Day to Start — May 25th. Other bad days — June 13th; 17th.

**SURGICAL OPERATIONS.** — Arrange, if possible, between May 21 and May 31 and between June 17 and 21. Most Favourable Days and Hours May 23rd 2.30 a.m.



Born at Nantes, March 28th 1862, at 10.30, morning

## Horoscope of the Month

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### ARISTIDE BRIAND

**Minister of Foreign Affairs, who has just celebrated his  
silver anniversary of 25 years in the Cabinet**

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It is always a matter of Astrological interest to see if the Horoscope of a well-known man is in accord with his position. Mr. Briand has had one of the most successful careers among all European statesmen, and at the age of 68 years he is still a leading international Figure.

A bird's-eye view of his natal map shows 4 heavily bodies in exaltation: the Sun ruling politics, Uranus ruling Foreign Affairs and Mars and Venus ruling respectively War and Peace; the characteristic note of Mr. Briand's political life has been that of Foreign Affairs, he was in active diplomacy during the war and is the representative of his country in the drive for peace. Not one planet is in detriment or fall. Note also that success is indicated by the strength of Houses, for natal map shows six planets in Angular or fortunate Houses and only three in Cadent Houses, and, of these three, two are well-placed.

We draw the attention of the student also to the fact that the native has not a single planet in fixed signs, but there are six in mutable or harmonic signs and it is both the virtue and the defect of Mr. Briand's policies to be able to adapt his opinions to the needs of the moment. This is rather the gift of a diplomat than of a great statesman, a statesman which is borne out by the large proportion of planets on the practical planes, there being six planets in the triplicities of Water and of Earth and only three in the higher triplicities of Fire and of Air and the native has never lost sight of the fact that it is useless to work impossible ideals. At the same time there are three quintiles to Mars, showing the power of turning a defeat into a victory without either enemies or friends knowing exactly how this has come to pass.

We publish this Horoscope on the occasion of Mr. Briand's anniversary and therefore feel that it would be of interest to give also his progressed Horoscope for the current year. It is by no means a peaceful Horoscope; there is much strife and conflict, confirming the astrological truth that quadratures may be regarded as opportunities for victories, providing that the natal horoscope be sufficiently strong.

Cleverness is marked, for Mercury is approaching a conjunction with the radical ascendant which will culminate next year, but this planet has been in quadrature which the radical sun, a position producing unceasing mental strife. Mars is also in conjunction with Mercury but with good aspects, indicating success. This is accentuated by the strength of planets in House 10 the House of profession and honours, both in the radical and the progressed maps. Note the Moon, ruling popularity, Jupiter ruling fame and Saturnus ruling stability, in the Ascendant, while the Sun, luminary of dignity, and Uranus ruling Foreign Affairs, are in conjunction in the diplomatic sign of Gemini in the House of Honours.

It would be difficult to find an Astrological position more clearly favorable for success, but, at the same time, those who have the interests of France at heart may note with anxiety the indications for 1932, for the progressed Sun will be in quadrature to the radical and progressed Moon and will also be in quadrature with Saturn and in conjunction with Uranus. These indications are serious, and it is more than likely that Mr. Briand will be forced to abandon the political arena before the beginning of 1933,

## On the Retrogradation of Planets

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JANDUZ

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IV

### ***The Retrogradation of Jupiter***

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**I**N MOST CASES, the retrogradation of Jupiter does not seem to have a definitely malefic effect unless it be conjoined with some other form of debility.

In the First House, supposing Jupiter to be the Lord of the Sign, its retrogradation brings about a certain deformation of the physical, mental or moral conditions belonging to this planet. From the native — whether man or woman — the phenomenon of retrogradation will take away the cordiality, the geniality, the hospitable manner and the courtesy of phrase which are characteristic of the Jupiterian type. Corresponding to the planet with which it is in aspect, retrogradation will give excessive corpulence, a haughty manner or a curt speech, combined respectively with the influences coming from the Sign wherein Jupiter is posited.

In the Second and Fourth Houses the retrogradation of Jupiter does not bring about a lessening of gain, nor does it prevent an amassing of possessions should Jupiter be in the sign of Cancer at birth, or should the planet reach that sign at its moment of being stationary. Yet, even in these two cases, though the native may occupy an enviable situation, he is very likely to believe that he is underpaid, and that the value of his work is seriously under-estimated.

In the first horoscope published in this series (Seer for February, 1931) this latter peculiarity is strongly set forth. At birth, Jupiter ruled the Second House, on the cusp, and was at  $0^{\circ}$  Cancer. In 1914, the planet began its period of retrogradation, and the native was compelled to return to France during the whole period of the war, necessarily a period of trials and financial worry. No sooner was the war finished than he obtained a very lucrative and indeed

eminent position in a foreign country. Yet, quite sincerely, he declared that his pay was barely adequate.

If Jupiter should be lord of the Seventh House in essential dignity, and itself posited in Cancer, and marriage should be delayed for any of the classic reasons (such, for example, as the majority of planets in the descending quadrant), the marriage would not be impeded definitely by the retrogradation of Jupiter in Cancer. Indeed, the marriage might be fortunate from divers points of view, such as wealth, respect, etc., the exaltation of Jupiter and its analogy with the marriage taking the lead over the hindering influence of the retrogradation.

Reference may again be made to the first horoscope of the series. The native married in 1925, although Jupiter, master of the Seventh House (Sagittarius) was still retrograde; a marriage in university circles which was helpful to his social advancement. It was a marriage with this intention — although with liking, and it seemed to have been arranged as though to justify and make possible a further change in professional position which was announced by the return to Mercury to direct motion a couple of years later.

Should, however, Jupiter be retrograde at birth, and at the same time weak in House VII, for example, in the earlier degrees of Virgo, the cusp of House VII being in the earlier degrees of Leo, the planet's transit over the cusp of the House would not suffice to bring a marriage to pass, nor would its entrance in Cancer do so, since in this case the planet was stricken with impotence in the natal chart, whereas in the previous case it was both exalted and direct at the moment of birth, circumstances which eliminated the effects of retrogradation.

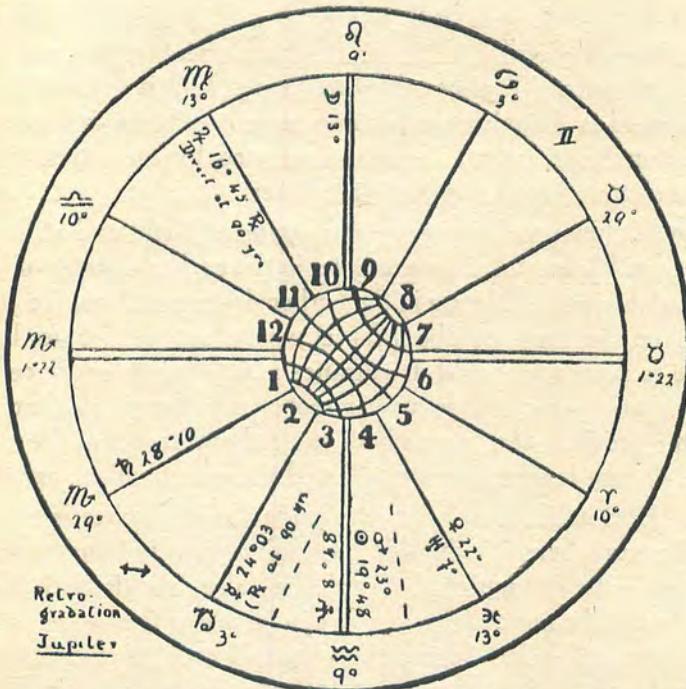
In the Eleventh House, the retrogradation of Jupiter is more menacing because here it withholds the clairvoyant judgment which is characteristic to distinguish between the false friends and the true, indeed, he will be more likely to give confidence to the former; further, his suspicion or his indifference may extend even to his relatives. In Fiery Signs or in Aquarius, these feelings will be conjoined with a desire to protect, direct and aid others, which frequently has the result of causing the native to seek friendships or comradeships among persons of a class inferior to his own. Often he does not think of creating useful friendships. None the less, if there are not other debilities, and if Jupiter is in good aspect with the Lord of the Ascendant, the retrogradation of Jupiter in House XI will not absolutely inhibit the native from finding protectors and counsellors among members of his family, or among his superiors, although with minor

results and under less agreeable conditions than if Jupiter had been direct.

Finally, should Jupiter have been afflicted and retrograde at the moment of birth, and should it become direct at the time that it transits the Eighth House, it may well be taken as the signifier of death for the very time when it becomes direct, especially if it forms an affliction with the Progressed Ascendant and still more if this evil aspect should stimulate anew some affliction which had been present in the natal theme.

The horoscope presented in this article is of quite curious interest in this regard.

*Case 1 Horoscope, feminine, Born at Lyon, France, February 1838*



The native died at the age of 90 years and 2 months. It is to be noted that at the age of 90 years, Mercury, Lord of House VIII, became retrograde, whereas Jupiter, which had been retrograde at birth, became direct. It might seem, perhaps, that these two circumstances occurring at the same time, life should have been prolonged. But it is to be observed that, at birth, Jupiter was the sole planet in aspect to the Ascendant, and although this was a semi-square, yet, being in a fortunate House and in trine with Mercury, Lord

of the House, the correspondence with the life forces continued to prevail. As a matter of fact, this native had the appearance, the qualities and the defects of the Jupiterian character. The vital fluid was Jupiterian, also; so that when, at the age of 90 years, Jupiter had retrograded to the degree of Gemini 17°, in sesqui-quadrature to the Progressed Ascendant, and the planet received a renewed force on its coming to Direct Motion, the vital fluid became too powerful for the aging frame of the native and she died suddenly, while laughing and chatting with her friends right after breakfast.

(*To be continued*)

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### A Phantom Telephone Call

*From Lumen, the well-known Spanish review comes an account of a curious case of telekinesis by telephone. A well-known doctor was wakened suddenly in the night by the telephone ring. His servant heard it also. A woman's voice begged him to come at once to a certain address, stating that she felt death was near. The chauffeur ran out the car while the doctor prepared his instrument case. Arrived at the address given, all was dark. After ringing several times the chambermaid appeared, affirming that the telephone was in her room and that no one had used it. The doctor insisted. In another room the cook was found, dead about half an hour before. Investigation at the Telephone Central showed that no communication had been made, yet both chauffeur and doctor had heard the telephone, and the woman's voice giving the address. The departing spirit must have reached the doctor's house, caused the bell to ring, and have spoken.*

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Mysticism is the expression of the innate tendency of the human spirit towards complete harmony with the transcendental order, whatever may be the theological formula under which that order is understood.

Evelyn UNDERHILL

## The Saints of Frost (An Astro-meteorological hypothesis)

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ERICH VON BECKERATH

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**O**NE of the strangest of the phenomena of late spring is the constant recurrence of heavy frosts on the 11th., 12th., and 13th. of May, and these days are popularly known as « the days of the Saints of Frost », St. Mamertus, Pancratius, and Servatius. Even the strictest scientific observation has failed to discover any adequate explanation of the cause. Indeed, a German scientific authority, writing specially on the question, affirms : « the most exact enquiry fails to elicit a due explanation of the phenomenon. »

There seems to us to be some reason for assigning the cause to the annual conjunction of the Sun with the Fixed Star Algol, at Taurus  $25^{\circ}$ , the Demon Star, the most evil star of he heavens. Vivian Robson, in his « Fixed Stars and Constellations in Astrology », a book which is a summation of the traditions on this subject, points out that the ancients assigned to this evil star a chilling and destructive effect, having a special relation to the planet Saturn. Also, following the German astrologer, Poellner, the influence of this star is a compound of Saturn and of Mars. Since the Sun has the largest orb of any celestial body, the duration of the transit of the Sun over Algol will have a force of about three days, equal to the three days of frost.

It is important to notice that Algol is not, or rather has not always been at Taurus  $25^{\circ}$ , since there is a movement of 50 seconds of a degree per year, and it would be an interesting matter to determine if the dates of the Saints of Frost have run back slightly in the course of the ages. This is for the meteorological historians to determine. In any case, the matter is worthy of examination for its solution would definitely settle the influence of the Fixed Stars in meteorology.



# PSYCHIC STUDY

## The Scientific Character of the Spiritualistic Hypothesis

Dr. V. M. BELIN

**I**T IS universally known and admitted that Matter can no longer be considered in the same light as was possible a few years ago. Matter is not composed of groups of different molecules held together by the force of cohesion. It is composed exclusively of atoms, the structural part of which contains a nucleus around which, at a prodigious speed, gravitate a number of small corpuscles, which we call electrons. Let the reader be well assured that these statements are not hypotheses; they are proven facts. For every atom of each substance, we know the exact number of electrons, we know their modes of action in different compositions, we have taken note of the effects of their progressive disappearance in radioactive bodies and the consequences of this discovery have already shown themselves to be of extreme importance.

It is because of this advancement in knowledge that the great leader of physics, the Duc de Broglie, Professor at the Sorbonne and Nobel Prize Winner, was able to write recently : « The great barrier which physicists had raised between radiations which are formed of waves and matter which is formed of corpuscles has now been thrown down. »

We know now that not only radium and the metals associated therewith, but that all objects in nature constantly liberate energy. But we may well ask what becomes of all these different forms of energy for which interstellar space seems to constitute an enormous reservoir? Professor Lecornu in a recent public address before the Academy of Sciences declared : « Everything vibrates in the Universe. The most recent conquests of science even suggest that electrons, the elements which constitute matter, may be reduced at the last analysis to local condensations of energy, set in action by the unceasing movements of the ether. »

It follows, (and this is the opinion of other eminent physicists) that free energy is capable of reconstituting matter, and hence in the

course of centuries or of millennia, it may give rise to a series of successive materialisations and dematerialisations. Science thus arrives at this marvellous conception of eternity of matter, having alternative phases, in one of which, matter takes on visible and tangible form, only to lose this character in the succeeding phase.

Strictly speaking, there is now no barrier which separates inanimate matter from living matter. It is true that between the two the colloidal substances may be observed, but these form a transition stage which is even still more strange.

The most recent bacteriological discoveries bring further precisions which are not only extremely suggestive in themselves but which also come to the support of the general thesis which I am here setting forth insofar as they concern so-called « living beings ». There exists a category of microbes which are only known by reason of their pathogenic action but which are none the less to be feared since to them we must ascribe hydrophobia, smallpox, yellow fever, croup, typhus, recurrent fever and many others. These microbes are so small that some of them cannot be filtered out. They cannot be measured in the thousandth part of a thousandth of a millimeter. Some of these microbes are found to be of dimensions inferior to the smallest albuminoid molecules, which molecules are the fundamental elements of living matter. Under these conditions does it not seem possible that we are in the presence of matter or of energy which is almost free ?

What is still more striking, many microbes such as those of the bacillus of typhoid fever or that of tuberculosis are capable of producing ultra-microscopic forms, and these forms if placed in suitable conditions may reproduce the bacilli which we know so well. Dr. Hauduroy, with infinite patience, was able at last to grasp one of these phases of evolution; he has described an « unknown » which has no definite form, which seems to be of undifferentiated life but which, by processes of condensation, can give rise again to microscopic bodies. It seems, therefore, that life exists by itself or, otherwise worded, energy by itself, which can form itself into what we generally style « living matter ». This is a fact of the most immediate importance.

Speaking in a strictly scientific manner, therefore, we are justified in setting forth the conception of matter, in general, as a series of successive materialisations; further, so far as living beings are concerned, of incarnations and disincarnations alternatively. But these expressions « materialisations and dematerialisations », « incarnations and disincarnations », are they not just as much a part of spiritualis-

tic terminology as of scientific terminology, and do they not possess an identical meaning ?

Thus I affirm — and insist upon it — that this unquestioned similarity has been made manifest, not, of course, upon the thesis of the pure materialism which is now universally admitted to be a scientific heresy but basing my argument definitely on what may be called « neo-materialism ». If we carry this analogy forward, we shall find that this neo-materialism gives us a conception extremely close to that of spiritualism in general and of the spiritistic thesis in particular. « Science is spiritualising in modern times » is a phrase often heard repeated, and the facts definitely show this to be true.

It is clear that I am not able to dogmatise that modern science absolutely confirms the spiritistic thesis in its entirety; that would be to go a great deal too fast. In the last analysis, however, and according to my understanding of the matter, spiritism seems to consider the soul to be a special type of energy, which, during a series of successive reincarnations, becomes the characteristic element of a given individual, in the same manner that biologically, this same individual possesses his own characteristic physical reactions exclusive to himself. By its experiences of trial and difficulty in many lives, this energy becomes able to acquire vibratory powers more and more intense in character and which are in correspondence with ever higher and higher states of evolution.

We must admit that these facts are yet far from being absolutely proved in the domains of physics and of biology, but I am confident that the observations made and described by leaders of spiritism worthy of entire confidence and by eminent authorities in metapsychical study have brought modern confirmations of the highest importance to the age-old conception of the soul. It is certain that science, which has already been able to define the relationships between mankind, the Earth and the Universe, will be in a position to throw ever-increasing light upon the mystery which surrounds life.

Yet we may affirm and boldly, and from the present moment, that not only is the spiritualistic conception free from all antagonism to any scientific thesis of the present day, as Dr. Geley made clear some years ago, but that in its most recent discoveries spiritism arrived at the enunciation of a scientific basis so clear and so definite that the most rigorous scientist may accept it as a working hypothesis, logical and rational at every point. This being so, we have the full right to claim that spiritism or spiritualism in its general conceptions, has a sound scientific basis.

*Translated (by permission) from La Revue Spirite (Paris) issue of March 1931.*

## Cat Souls - A Recognition

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by TOM LEON

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**F**ATE led me to visit a large cat show not long ago. Over six hundred exhibits embracing almost every variety of domestic or sacred cats had been brought together to compete for championships and prizes, and had attracted a miscellaneous crowd of human beings to admire their beauty or rarity.

As I wandered down the aisles of the great building in which the scene was staged my attention was attracted by a dark and slender lady, who bent tenderly over one of the pens endeavouring to reconcile its occupant to the confining wires. Her straight black hair was trimmed squarely across her brow, and her deeply-sunk eyes shone brilliantly from a bronzed and oval face, reminding me curiously of some priestess of ancient Egypt, and those far off, yet deathless days, when the cat had been held in reverent awe as symbol of all that was most sacred.

Presently she looked up and our eyes met, and with that freemasonry which a strong interest held in common bestows, we quickly introduced ourselves, and soon I was listening to a strange narrative.

« It has been asserted, » said my new-made friend, « that we may sometimes obtain the answer to problems which perplex us by holding them in thought when we are about to fall asleep, and earnestly desiring their solution. With this in mind I determined one night to seek the explanation of a minor question that often occurred to me. Why is it that the many cats of which I have been the owner, have, even as tiny kittens, displayed the most extraordinary affection for me, which neither time or painful trial of their trust has ever been able to efface? Nothing in the life I consciously lead accounts for the intensity of their devotion, nor is it explainable by magnetic attraction, since not all cats, but only certain ones are thus drawn to me. There must be some occult cause. What can the reason be? I asked the question as I fell asleep, and, as if in reply, I dreamed a vivid dream.

« I thought I wandered through an ancient necropolis, and, with-

out seeking, discovered a hidden entrance to a stonebuilt vault I vaguely remembered having seen before. In its walls small niches had been cut, and, as I looked more closely, I saw that each recess was occupied by the form of a mummied cat, which an inner vision enabled me to realise was not truly dead, but might be better described as in a state of suspended animation.

« Something within me awoke, as I gazed in wonder, and opened for me a doorway into the Past. « Why! » I exclaimed, I now recollect that in the long ago I myself placed these little forms in this gloomy tomb, thinking them dead, yet with a loving hope that someday the Spirit of Life might reanimate them. There lie the dishes of food I put for their *ka's* sustenance, and yonder burns the lamp I lighted that they might not fear the gloom. The magical ceremonies with which I laid their bodies to rest have preserved all as I left it. » Thus I mused, when suddenly a Voice from an unseen source broke into my meditation.

« And now, it said, « your mission is to reconduct your former charges to the material world wherein your present lot is cast. You are to provide for them a loving home, and tenderly to guard them through another mortal life. They are not dead, but await the call to return to the sunshine, and beauty, and interest of the world that lies above this tomb. They will recognise in you the guardian of their earlier life, and feel for you a strong and grateful love of an intensity that you cannot account for, since you have drunk of the water of Lethe, and forgotten the Past. Do not be tempted to belittle your Mission, for great Trees spring from tiny seeds, and all life is of Divine Origin. » The Voice ceased, and I awoke, its accents still ringing in my ears.

« Thus was my question answered, and now I see the Hand of a Guiding Power in all things, even in our seemingly chance meeting of to-day. »

The lady paused, her story ended, and on my listening ears there fell the sonorous note of the great hall clock, reminding me I must hasten on elsewhere. I glanced once more into the deep dark eyes from which her soul looked forth to mine, and suddenly Life seemed fraught with meaning and worthy of the suffering and effort it entailed. She had brought me a message, for I now perceived that nothing was trivial, and no creature lived in vain. Our hands met in a farewell clasp, and we murmured in unison « au revoir ». To both of us a strange knowledge had come: we had met before, and our reunion, brief though it was, argued that some day we should come into contact again.

## The Pool of Matter

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ANNA RAKER ANDRÉ

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**T**HERE is One Life — it is Mother. Vibration is Her Son — God.

God planned, His plan is perfect. He planned Man, a triune being; body, mind and soul.

Man is endowed with seven senses, corresponding with the Sacred Seven. Man demonstrates five senses; two are infolded, the intuition-al and cosmic senses being dormant.

God designed Man on the order of the Solar System. In the Solar System the Sun is the generative centre and every planet responds to the Sun's vibration at all times and seasons. The sex function is the Sun-centre of our mortal bodies, and when these rays are left undisturbed they transmute and elevate the sex forces, refining the nerves and unfolding the sixth sense consciousness. Thus the body becomes an instrument upon which invisible currents and rhythms play, enabling the hearing of higher tones, of astral colours and of healing powers beyond the scope of the five lower senses.

The mortal body, alchemically presented as Mercury, Sulphur and Salt, is the Pool of Matter. When the body is perfectly calm it is likened to a still pool, and is acted upon by generative rays from the Sun and Moon, as is all life. Under that stimulus, the waters are troubled, and healing rays send forth their influences. If the body be stirred with finite thoughts, creating mental rhythms only, then is a misty veil thrown over the divine vision.

Hypnotic-release silences finite thought-waves and the subconscious mind will reflect the wisdom for which one searches in vain — for who among mortals can define Infinite Intelligence?

« Veil upon veil will lift, but there must be veil upon veil behind.»

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## Remembrance of a Former Life

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Hien-Phap

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**A** VERY clear case of regressive memory is reported in the « Revue Caodaiste ». Caodaism is a very important modern religion in South-Eastern Asia, partly Confucian, partly Taoist and partly Buddhist, with a strong spiritualistic tendency and since the case has been especially studied by the editor of this important Annamite journal, it deserves our attention.

On several occasions the editor of the Caodaist Review had heard rumours concerning the strange powers of a child aged 7 years, who lived in a small village in Annam, called Dirc-Lap, and especially that this child had a perfect memory of some of his previous lives. In August 1930 the investigator made a special voyage to this village; little information of real value was secured for the reason that the child, being intimidated by the presence of a stranger, answered all questions vaguely or with curt retorts. Nevertheless, as the case seemed to be of special importance and worthy of scientific study under strict control, a second enquiry was set on foot. It was arranged that the child should be taken to the house of the resident teacher at the village of Tan-Phu-Thuong where the phenomena might be studied at leisure. Following is the result of the second investigation :

The child is 7 years old and named Pham-van-Non. His parents live in very humble circumstances and have their home at Dirc-Lap, a village which is situated more than five miles from the nearest colonial highway.

One day that Non was playing beside the highway, he saw his grand-uncle going out into the fields, leading an ox.

« Where are you going? » he asked.

« I am going to cut some wood to build a house », the old man replied.

« Give up your plan, it will be useless to you, because I can tell you now, Uncle, that you will be dead in ten days. »

The old villager took no heed of the prediction which had been given him, considered it as childishness and went on his way. But, having returned home in the evening, he did not forget to repeat the words of the child to his parents and to some of his gossips in the village.

Exactly ten days later, the death of the old man happened precisely upon the day indicated and, thus justifying the prediction of the child, created a great stir in the village. Many people who were anxious and others who were merely curious ran to the hut where lived young Non and plied him with questions. To those who were possessed of a certain amount of instruction, the boy answered gently, but to those who put senseless questions, or who spoke to him of matters of a greedy or immoral nature he gave but short answers and often sulky ones. It was in the course of these revelations or predictions that the boy made several references to his previous existances on earth. It was this point which we especially desired to elucidate.

« I was formerly », he said, « incarnated in a feminine body, the mother of a very important man, M.C.... living at Song-Tra (Dirc-Hoa). In front of the house where I used to live in my last life, there still stands a grove of trees. I can remember very well having driven a long nail into an arequa tree, which is still standing in the same place. What is really curious is that this very day, in that house, they are now celebrating the anniversary of my former death. What a pity it is that I cannot be there to take part of it! »

This revelation having excited a great deal of curiosity among these who heard it, several people set off immediately to the village of Song-Tra, some distance off, to find out whether or not the boy's words were true. To their very great amazement every detail was confirmed. It was actually the anniversary of the date of the death of the woman in question, a fact which the boy could not possibly have known; moreover the nail was found in the tree, and it was certain that Non had never been to the distant village; the nail was embedded in the bark and was only found by the scar.

Even more curious was the boy's statement that just before his present incarnation, he had known in the soul-life a little girl whose mother was an actress living in the neighbourhood and whose name was Tang On, also that both he and the little girl had been incarnated on the same day. Although the boy had never left his native village he was able to give all the details of the life of this little girl.

Desiring to prove this matter also, we took Non in a river boat to the village where the theatrical troupe was playing; he pointed out the little dancer without any hesitation. On inquiry from the mother of the girl we learned that the child had been born on the same day as Non.

What are we to conclude from all this? In the presence of phenomena so clearly set forth and submitted to rigorous control, we can only join in the hope that thorough scientific research will enable a full confirmation of the truth which underlies oriental revelations, at the present time overborne by the obscurantism of the occident.

*Translated (by permission) from the Revue Caodaiste, Annam,  
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Do your very best to copy great examples. Do not fear that you will be taken for a plagiarist — there is a certainty that your own defects or powers will show forth.

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All lazy people hate the mysterious.

Baudelaire

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There is an immense depth of thought in commonplace phrases. They would not have become commonplace had not the feelings of generations of men seen their truth.

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You may judge a man by his enthusiasms, but you cannot always judge him by the character of his daily work.

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Every man has something of the priest in his nature. But some debase their own cult, and others exalt it.

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The difference between evolution and reform is that the former seeks beauty and the latter seeks only change.

## The Face

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“SCARABÉE”

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O UTSTRETCHED, on the very summit of the Mount of Tranquillity, dominating the whole World, I contemplate the Heavens in all their immensity : an opalescent night, milky with dust of stars, vibrant with stellar rays bearing the Divine mind bending towards Earth, and of the Prayer of Man lifting unceasingly. Their eternal might conjoins in Space, in knots invisible which I can feel to tighten, to loosen, to draw together again. And this activity, beyond the power of my seizing, silent, unwearying, fills me with a holy fear.

Slowly the Heavens cloud with dimness and become as a huge dome of semi-translucent crystal. My gaze finds no point of fixation, and wanders, lost, in these soundless limbos.

Suddenly, at the zenith, a denser point appears. It seems to move, though almost imperceptibly. Thence — I know it, I feel it — a Thing which shall transcend all understanding shall descend upon me.

I look — and wait.

The point increases, lengthens, takes form, and a Finger, immense and awesome, stretches forth and touches my heart. And I feel that by this touch, coming thus from the Heavens, even to me, my heart — so small a thing; — shall live in a few glowing instants its Life of all eternity.

The Finger withdraws, leaving a strange emptiness there, where it had touched me. The tears well up in me. Is abandonment to be my lot ? Where is that point of the heavenly Vault whence come the Finger marking my heart with an ineffable sign that can never fade ? O, oppressing anguish ! I see nothing ! I am as the blind ! And, as the blind, my gaze searches in vain, though not without hope !

Circles of light gleam within my eyelids. Glowing, diminishing, sparkling again, they come and go in interlacing motion, passing trans-

parently the one within the other, leaving behind them swift tracks of dazzling !

I watch them, ravished !

Ceasing their etheric whirling and obeying some secret command, these circles of Wonder set themselves in ordered array and now they form a column of streaming brilliance, reaching upwards from me to the Infinite. My gaze uplifts in exaltation towards the summit! I see! At last, I see !

Close to me, and far away — for my soul is in my gaze — bursts in the perfect circle of light, a radiant triangle, generator of the eternal lights of all the Universes. I feel myself dissolve in its intense and glowing rays, and yet I dare to look; and for my boldness in daring to gaze full into that dazzling radiancy, it is given into me to see within the Light Itself !

In that ardent resplendence, beyond conception, amid refulgences of even greater radiance, opens suddenly, dominantly, awesome, an Eye: The Eye which sees all, and pierces all: Space and Time, Worlds and Beings, themselves created and vivified by Its glance, alone. Can it be that I am in « The Presence? »

My eyelids stiffen as though never again to close, and the globes of my eyes become insensible, useless as those of an ancient statue, but, within me, is born an hitherto unknown power of vision and my eyes of flesh cannot serve me to support the brightness of the Revealing Look.

The Revelation comes, presents itself, takes form in the Pupil of infinite depth, for a moment softened — humanised almost of the Eye of Eyes. By my inner life, by my breath and my heart, shall I receive it.

I am ready. It is there ! — I feel it !

The face of a man — of thousands of years ago !

And Memory uprushes in me, swift, exact, cutting like lightning.

It works its swift metamorphosis in all fullness, and beyond Time and Space, I live the life of that man.

Yes, it is He, the Chief of the Greater Cave, and myself, yes, it is myself that I see, the preferred one among them all. He is fine, strong and more powerful than any other, and I tremble before him. He will soon come back from the hunt, carrying his bleeding quarry, probably wounded, himself.

At the further end of the cave. I prepare for Him a heap of dead leaves covered with the great bear-skin. He will be better, there. Three nights and days he has been away on the hunt with the others.

I will go and get fresh water from the spring in the big jar which I made with my hands. He will be thirsty, and I shall bathe his wounds. With my companions we will grill the beast over the fire, and if it is a bison we shall have food for a whole moon ! What a fine weapon he will make with the leg-bone and a stone ! He makes them the best.

He will not return, now, before nightfall. I will light the path to the cave with a burning pine-tree brand.

If only he does not scold too angrily ! He frightens me so when he is angry and fights with the others. His voice is like thunder, his eyes dart fire, and his teeth are terrible to see ! That always happens when the prey is divided up, but always the others are beaten and it is he who is obeyed. He is the chief ! I felt it the day he carried me away. How I shrieked ! I was terrified. All my sisters ran away, in fright, I thought he would kill me ! And now, I wait for him, and prepare his sleeping place.

I am the favoured One, before them all !

The vision fades.

The Face reappears, transformed, less rough-hewn and less hirsute, almost smiling, and with it recurs the memory of other-while, carrying me back again within its activity.

How good it is on the shore of the lake, at the feet of white and blue mountains. The green water laps gently against the black wooden piles supporting all the reed huts above the water.

I have many companions, and together we prepare hooks for the fishing. The great rafts are to go far, to-day. Oh, I wanted so to go with the fishers ! I am not afraid of the water, and I know how to swim, but the father of my little ones forbade me and I do not dare to disobey him. The biggest raft is his, and he brings back, always, the largest catch of fish.

There, the hooks are ready. Now, we must look after the fibre nets. Ours is full of holes, but our fingers are quick to make knots, many knots, and the children help, too.

There he comes, the gaff-hook over his shoulder. How fine he is with his long red beard ! Oh, I am happy that he chose me — although my sister was prettier. He is very fond of the little ones — all boys — and that makes me so proud ! The men come and go, untying the rafts, pushing them off with their long hooked sticks, and jumping aboard. Ours is the first to go, the others follow in file. He, standing

on the foremost raft, commands all the flotilla. His hair and his beard — like flames lit by the sun — fly in the wind; he seems even taller on the water than on land ! All the rafts are gone, now, and far away they seem small, so small.

I go into the cabin, but, through a crack between the reeds, I look again. I can still see the leading raft. He is still standing up and so commanding !

The scene dims, and leaves an emptiness as of sleep in my memory. Where is the Face ?

It returns, grave, solemn.

I see the Face, through a cloud of blue smoke, smelling strangely sweet. Oh, I am in a vast temple, and I am quite small, at the foot of an immense column. It is dark and cool within, but outside on the steps, the sun is blazing down. Silence fills the temple. I am crouched before two great shallow bowls of metal filled with burning coals, which I fan constantly with a little woven fan. It is I who must watch over the incense-burners in the temple of the kind Goddess. The young hierophant passes very close to the incense-burners, and I see him every day, without ever speaking to him ! He is more beautiful than the chief of the Gods, and he knows all their secrets ! The Gods never pass by me, they do not move, they do not sing, and their eyes never look at me ! He sings, and his voice rises like a column of crystal, his arms and his hands make gesture of divine harmony before the Deity, when he blesses the crowd. When he passes close to me, with his slow and grave step, I can almost touch his robe, and I hear the soft tread of his bare feet on the cool stone.

His glance has glided upon me. Has he really seen me ? But, ever since that moment, I wish ever to remain the Watcher of the Incense and always between His form and mine there will be the blue swirls of perfumed clouds that I feel ! I am very happy — and very sad !

The incense smoke blots out everything, and vapours bring sleep upon me. Oblivion ! Darkness and infinite repose — welcome after suffering.

But the Eye of Fire gives me life again, and The Face is there, bending over mine. — It is young, very young, full of ardour. The very forces of Nature are aflame in His glance, and I drink in His breath !

I swim in a great sea, all blue, all warm and tender, under a sky all pure ! The air is resonant like a joyous bell, and little joyful screams escape my throat. I come out of the water, and get dry in the sun, stretched upon the hot sand. Oh, how wonderful !

From far away I hear the bleating of goats and the sounds of a flute — its He and his flock !

He is coming, he comes towards me !

His silhouette stands out sharply against the sunlight upon the blue sea. Girdled with a goatskin, his limbs seem more supple and his shoulders larger.

I cannot wait any longer. Slipping on me my light tunic, I dart towards him ! His bare arms clasp me, almost too tightly, and I bend like a flower-stem. Our kisses and our laughter ring together, our teeth glint in the sunshine, our eyes are joy itself !

At my feet he sets forth the treasures of his pouch, newly fresh seaweeds of striking colours. He lays them on my bare shoulder, and that brings a burst of laughter ! They are so ice-cold and my skin is so warm from the sun ! And now — sea shells, rose and black, threaded on a strand of wool; he puts the necklace around my neck and I clap my hands for pleasure ! Next some wild iris, yellow and mauve, which he sticks into my dark hair. I think I must look thus very beautiful ! I give him my purple girdle and make a band of it for his head. He looks like a king ! He laughs, too, kisses me and takes me in his arms.

There is also a comb of wild honey, fresh figs, cactus fruit, meal-cake and curds. Gluttonously together we eat, under the shade of a fig-tree. Happy, free, without cares, the heat woos us to sleep amid our kisses.

The sound of songs awakens us. Other goat-herds and their companions have come. It is a joyous band, and we leap and dance in rounds to the sound of the flutes and tambourines. Evening comes; an immense moon rises from the sea, and night swings down with its millions of tiny lighted lamps. He asks me to remain with him. He is my chosen, and hand in hand we shall go for ever.

Suddenly, far away, the pointed mountain belches forth in horrible flames, sea, sky, — all is on fire ! The earth rumbles and trembles with anger. The Gods are in ire !

Clasping each other in anguish, petrified with horror, we see the vast flow of fire and the billows of blood-red fumes rushing upon us. A rain of ash suffocates all living things under a burning winding sheet. Centuries must pass ere life shall rise again from that derangement.

Yet the time has come when it seizes me again, with piercing strokes, and the Radiant Eye, renewer of all things, sends me, with

the rapidity of the lightning, the vision of the dear Face, ever the same, yet ever different. And always its sight plunges me anew in its life.

He is standing before me, harp in hand, in the Hall of Feasting. Seated on the highest seat, adorned with my longest train and all my pearls, I listen to his song of farewell and tears of infinite sadness fill my eyes. To-morrow he rides away with his comrades, all bearing the Cross of the Crusade upon their breast. Shall I ever see again He to whom I have given my heart and my faith, and who has given me his promise of loyalty ? I shall wait for him, though it be a hundred years, but he alone shall lead me to the altar. His going takes away my life !

The vision fades — and comes back again. I find him again bending over a strange crucible of clay wherein a strange liquid boils. I, the old servant adoring her master, I blow the fire. The chamber is low and dark, filled with books and all manner of strange objects. I know that he knows everything, and that I know nothing. He works night and day and he speaks to the stars. Every one fears him, but He cures all those who are sick. He is very old, very good, and I have never left him. I have but one wish — to die with my old master. My aged sight blurs, I fall asleep and all disappears. My sleep is long, very long, plunged in the deep shadows of repose and refreshing forgetfulness.

The Eye of Light brings me back to life, and I am strong and full of confidence. In its creative ray, from far away, comes slowly toward me an enchanting vision, and I feel myself penetrated by a joy and an unknown emotion which lifts me and precipitates me in wonder forwards. We meet in Space ! Ravished and amazed, I gaze in bliss.

Two marvellous human forms, clad in radiant and palpitating light, are upright before me, their hands stretched out to me. They mingle with each other and complete each other so perfectly that the very edges of their auras are everywhere double. One, larger than the other, seems to protect the smaller one. They are quite distinct, one from the other, and yet they seem to form but one single luminous Being. And my wonderment increases.

In every line, in every detail of the two faces so glorious and so closely linked together I recognised the lineaments of « The Face » I had seen a thousand times, and of my own. And these — illuminated

with an unspeakable tenderness, are indeed those of the Present Time; my spouse and myself — my spouse of all eternity and Myself he who is my honoured master, my revered protector, my joyous comrade, my most precious friend, my unique ideal, my ever betrothed, all in one.

Still with hands outstretched, the double luminous apparition turns slowly and with a gesture points to the far and vaporous horizon, golden with a warm light, where an intense life seems to shimmer.

Rising upwards, most marvellously, together, the two Auras ascend and float thither.

Instinctively I start forward and want to follow them, but I am heavy as a stone.

« Oh, do you leave me ? Do you abandon me ? Shall you never return ? » A sob shakes my speech.

Anguished, tortured, I make a despairing effort to free myself. In vain. I fall again, heavier than before.

« Pity ! Pity ! Let me follow you ! »

And from far, far away, the two resplendent Twin Forms, grown to a vast magnitude, covering nearly all the heavens, bend towards me.

« Have patience and hope ! » they bid me. « Your time is not yet come. Keep a sure confidence. Already, in the Beyond, we keep His place and Yours. If, in all the ages of the long past, you have always found each other, nothing in the great Future can separate you. See ! Your two souls on Earth, your small human hearth-fire, has already lighted this double Light here on High. Watch over it. Do not let it be extinguished, or you must go to the Shadows, and never again behold each other. Have patience, and watch. Your times have not yet come ! »

Gently, the double Aura passed from sight, and I awakened.

The Dawn was breaking in the sky, and happiness flooded my soul.

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It takes a great many words to express what one sees, and the more superficial is the thing described, the more easy it is to find the words; but few words suffice to say what one feels and the deeper the feelings the more hardly come the words.



## Cosmic Numbers in Human Life

by

WILLIAM T. WRCHOVSKY

**T**HE STUDY of the cosmic and anthroposophic speculations of the Ancients possesses a peculiar interest and fascination, especially the striking conformity of certain basic views expressed by the thinkers who lived contemporaneously and yet so widely apart as the sages of Chaldea, India, Egypt, Greece and ancient China. The supposition of a mutual plagiarism of these views does not suffice to explain this far-reaching conformity of thoughts.

We know that there must have been communication between the Chaldaeans and the Hindus of ancien times, we are informed that Pythagoras had studied in India and Egypt; there is evidence that at nearly the same time two « invasions » of Hindu philosophy took place about 500 and again 340 B.C., but as to a similar communication between the Near and the Far East we are as yet ignorant, though it must have existed.

Perhaps the most striking conformity is the role of the number 432 in the old Astronomy of the Chaldaeans, Hindus and Egyptians. According to W.Jones, Davis, Colebrooke, le Gentil and others the Astronomy of the Hindus is based on « magic seeing », as the Surya-Siddhanta (argumentation received from the Sun) points to the Brahma-Siddhanta (argumentation received from Brahma). In their calculation of the Great Periods of the world, the Kalpas and Yugas (Maha-Yuga 4.320.000 years) the number 432 has a similarly prominent position as in the World-Year of the Chaldaeans 432.000 years, and at this point it is surely striking that Kepler in his Harmonices Mundi used this number of the Yuga-period as basic in his own calculations, without having the least knowledge of the Indian and Chaldaean periods. Moreover, this number moves into a peculiar light when we observe that the kabbalistic value of the word « tebel » (terrestrial globe, world) equals 432. Further, Schubert has called attention to the fact that no other composed number is more deeply impressed in the relations of Nature than 432; thus, for example, the diameter of the orbit

of the earth equals 432 radii of the Sun, and the diameter of the orbit of the Moon is nearly equal to 432 radii of the Moon.

This number, when multiplied with 60, gives 25.920, the year-period of the precession of the equinoxes (Platonic Year), at the expiration of which period the Sun returns to the same sign of the Zodiac, the yearly recession of the Equinoxes equaling approximately 51 seconds.

According to the views of the Ancients, Man, viewed as the Microcosm, bears the stamp of the Macrocosm, and though — to the uninformed — this ancient belief may scarcely do more than rouse an antiquarian interest in modern times, it seems sure that, in at least two cases, this interrelation between man and the Universe can be demonstrated.

So far as we are aware, this process of reasoning has not been shown forth before. Hence the data are stated with full reserve, though once attention is called to them, it is difficult to believe that such correlations should be purely coincidental, and they « give to think ! »

In the search for a possible interrelation between man and the Cosmos, it is obvious that the most important function of life, viz. man's breathing and the duration of his life, should at first be scrutinized. The result is surprising enough. The healthy man breathes 18 times a minute in the average, which gives the figure of 25.920 breaths for the day. It may therefore be said that the Platonic number determines the day of Man (for the breath is the life) in the same manner that this number rules the Precessional Motion, in which man is placed, each Precessional Period being known as a « day of Brahm ». The day of a man, and the Day of Brahm are measured by the same figure, and the microcosm is thus an image of Macrocosm. Furthermore, normally, Nature gives to man a normal full lifetime of about 70-71 years' duration (the « threescore years and ten » of the Bible). If leapyears be included in the calculation, that is to say if the year is counted as 365.25 days then 71 years correspond to 25.932 days, or very close to the cosmic figure of 25.920.

We may be allowed, therefore, to consider the Platonic number as a measurement for the duration of man's normal life, the human day equalling 25.920 breaths and the human life equalling 25.920 days. And, as a Platonic day equals to about 71 years, the following equation is perhaps permissible : Man's life-time is to the Platonic Year, as a day of the human life to his year.

Continuing our researches, we meet another striking relation. The heart of man is placed under a certain angle in the cavity of the chest. The mean value of this angle, variable at the special individual, ascertained on the basis of numerous measurings, is  $231/2$  degrees, in which we recognize at first sight another important astronomical number; the obliquity of the ecliptic, which for the year 1931 is  $23^{\circ}26'54''$ .

I should wish to repeat that while no internal relation of these dates is necessarily set forth by their purely outward conformity, in which they find their numeric expression; yet the attention of readers may justifiably be called to these outward relations. Much might be said concerning the esoteric significance of these figures, but this may be left for future treatment.

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### An Unusual Find

«About 15 or 20 years ago, I was living with friends in Hungary, near the Roumanian frontier, a region as flat as a plate and very sandy. One evening, walking up and down the sandy paths, I lost one of my rings, precious to me for the sake of memories. I noticed the loss only on retiring. Immediately I left my room, alarmed the whole house, and we hunted everywhere with a lantern and matches. All in vain.

« Early nextmorning, as soon it was light, I went out, and searched every inch of theground. Nothing was to be found. It was only a small ring, but I was much distressed.

« I was sitting at my window, about 8 o'clock, when the carriage-and-pair passed my window. Quite unconscious of why the words should come to my lips I called out to my two pet horses:

« Darlings! Push my ring out of the sand! »

« And I knew within myself, absolutely knew, that they would do it. I ran down the walk looking confidently at every hoof-print, and, at the very last, on the ridge of sand raised by the horse's hoof, was my little ring.

« I have wondered often since. Was this prevision, or did my sudden thought and confidence actually exert some action? »

A. Lang d'ARX

## Invisible Beings in This and Other Worlds

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FRANCIS ROLT-WHEELER

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V

### *Creatures of Chaos*

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**T**HE REALM of Chaos, as we have shown in a preceding article, is the Not-Self of Cosmic Manifestation. If this phrase seem obscure, let it be said that as soon as the Divine Word took form upon Itself, all that was not the Word was Chaos. We have also shown that Chaos is a Negative Evil, but that there is ever a movement permitting — even compelling it, at the last — to enter the realm of Negative Good and later of Positive Good. This is the Course of Evolution.

It is highly important to remember that the word « Being », which implies an existence in itself, and possessed of life as we understand it, is a state of Spirit plus Matter which has its origin in movement. The most primitive « Being » was a movement, and was nothing but a movement. In the popular sense of the word, it had no « body »; but in the scientific sense of the word it did so have, for « bodies »; « solid substance », or « matter » in modern science are known to be merely states of motion. Ice is more solid than water, water than steam, steam than the gases hydrogen and oxygen which compose it, and these again are more « substantial » than the ether in which revolve ion and anion particles, yet the difference between all these is merely matter of movement. Steam vibrates more rapidly than water, and water than ice, and that is the essential.

There are Invisible Beings, then, belonging to the realm of Chaos which may be regarded as nothing but movement. They are beyond the vision of the most gifted clairvoyant. They can be known — like so many things in this world — only by their effects. Just as a tornado, invisible to normal vision — for the visible cloud-whirl is of dust, not of the atmosphere — can pick up a « solid » house and throw it half a mile or more, so, in an infinitesimal sense, may an

etheric tornado in Chaos influence more fully formed (more «solid») matter.

Without going into too much detail, it will suffice to point out that these Invisible Beings or Creatures of Chaos fall into three classes; those who are Negatively Evil, those who are Positively Evil, and those who are Negatively Good. Those who are Positively Good no longer belong to the Realm of Chaos, having already set forth upon the path of evolution.

Let us further consider Motion viewed as a Being. It is a characteristic of Motion that it gives rise to other motion. If a stone be thrown into the water, the double force of the lateral muscular projection, and the gravitational pull downward will give rise to other motion in the water, evidenced by the ripples spreading from the point where the stone entered the water; if there be a cork on the water, it will dance up and down in obedience to these ripples; if the cork be big enough and attached to a piston, the latter will slide up and down in a cylinder as the cork rises and falls, and will thus produce energy which may be (and has been) converted into electric force, by which an incandescent lamp may be « lighted » or made to glow with a white light. All these changes are but transformations of energy, or, otherwise said, are but different movements which result from the first movement.

A Creature of Chaos, then, consisting solely of Movement, has the power to bring other creatures of movement into being. One may regard such Invisible Entities — for simplicity's sake — as whirlwinds or miniature tornadoes, or — as they are often called — « whirlpools in the ether ». Having no other form than unconscious movement, their individual power over formed matter may be very slight, but, in large numbers, it can be appreciable. If, as has been shown in the preceding article, such an Entity or Creature of Chaos has had the opportunity to be embraced in the centrifugal force of a Divine Spark, and has not brought this opportunity into realization, but speeds outward centripetally, then it has gained Positive Evil by not embracing Good. Its power as an entity, thus, is increased, but as a force tending to Darkness, and not as a Force of Light. These out-speeding entities cross the paths of other « Beings », themselves but movements, and so may either be neutralized or augmented in their force. At the same time, the Divine Spark is constantly acting through Chaos (not in Chaos) and this, also, sets up paths of motion. The question of habitual tracks then arises, though this must not be

confounded with the « tracks in space » made by atom in formation, or by thought-forms, with which we shall deal, later.

All Chaos, then, is peopled with Creatures of Chaos, or Movement-Beings, whose organization consists of nothing more than a rhythm. The initial movement is centripetal but curvilinear (the point is important, especially to those who are interested in the doctrine of the Curvature of Space) and so it brings these Beings of Chaos back again, the centripetal movement having become centrifugal in and of itself, by the Law of Equal Compensation.

As, in the unequal orbits of different movement-beings, many factors may have entered in to impinge upon their elliptical motion, their rhythms will rarely be in concordance with the rhythms established by the Divine Sparks in their formation of initial matter. A few may be. These will be coordinated to the Creation Rhythms, will be incorporated in the Matter-forming Spark and will begin to take their part in the Evolutionary Process of the accretion of Matter around Spirit. Those whose rhythm is discordant will fly forth again, their separative or disruptive force augmented. Many will have felt the pull of the true rhythm, and, though they may not have attained harmony in their whirling course will have approached it partially, ready to be drawn in on their next return.

We must consider Chaos, then, as peopled with Invisible Beings, whose bodies are Movement, and whose rhythms may be either concordant with Cosmic Creation or discordant therewith. Infinitesimally small in themselves, they are highly responsive to any exterior influence, and those who are in rhythm or in harmony with constructive forces will be attracted thereto, as filings of steel to a magnet, while the dissonant forces may multiply in discordance.

These Movement-Beings are the Motion-Stuff of Matter. The very cells of our bodies are permeated with them; the air is full. It follows, therefore, that every act we do, and every thought we think compulsorily affects these Creatures of Chaos. If we create or act constructively in the ordinary ways of life, we draw to ourselves those Movement-Beings, who are on their way upward, helping them as well as ourselves, and thus we share in the work of Spiritual Evolution; if we act for the forces of destruction, we add to the disruptive elements and the Evil Entities of Chaos throng in upon us. When we remember that, by the mere action of living and its correlated process of waste, we set free from ourselves vast numbers of Movement-Beings, every day, it is clear that those who come to replace them will be either discordant or concordant. Therefore we

build ourselves up either in discord with the Cosmic patterns or in harmony with it.

It may be asked if these Invisible Bodies have any direct influence on our bodies. Individually, very little. Our bodies have become so fully organized that the impact of the Creatures of Chaos is imperceptible, even though we build up our physical bodies from rhythms of the Light or of the Shadows. But if the question be asked whether the Creatures of Chaos have any effect upon the soul, the spirit, or the higher bodies, the answer cannot be so summarily given.

The Invisible Beings of Chaos were potent factors at the first outsurging of Spirit to form matter, and there is every reason to suppose that they will resume potency at the last stage of the return of Matter into Spirit. To express this statement in terms of humanity, it may be rendered thus: the Invisible Beings of Chaos are at both horizons; if we go back far enough, we find them; if we go on far enough, we find them again. Reduce this, again, to still more definite terms, and we find that the Invisible Beings of Chaos are fundamental in our physical bodies, and also in the loftiest realms of the highest bodies. And if we strive for closer definition still, we may say that the disruptive Creatures of Chaos are closely allied with physical disorder, and with disease; while, in the ecstatic moments when we function in our highest bodies, we find ourselves consciously able to attract the Entities who are in Cosmic Harmony.

All this may appear remote, and such Beings may seem to have but small actual interest in themselves, yet an understanding of their primal nature is necessary in order that we may be able to explain later, the more organized Matter Spirits, the actual living entities of such a supposedly « dead » world as the mineral kingdom. It will be of inestimable importance to bear these « Movement-Beings » in mind when we come to discuss the strange powers that lie in gemstones, the mysterious attractions of certain mountain ranges, and the incontestable influences of the Elements. In Motion — is manifestation.

How truly Motion, as origin, is a part of the Occult Teaching may be seen in a couple of citations. In the Hebraic Scriptures (Gen. i,2) it is written: « And the Earth was without form and void, and darkness was upon the face of the deep. And Spirit of God moved upon the face of the waters. » In the Hermetic Scriptures (Virgin of the World, I, 2) « Not willing that the upper world should be inactive, He saw fit to fill it with spirits, in order that no region should remain in immobility and inertia... Taking of Himself such essence as was

necessary... *he endowed with motion* the universal combination. Gradually, in the midst of the protoplasm glittered a substance more subtle, purer, more limpid than the elements from which it was generated... According to the similitude of its energies, He called it Self-Consciousness. »

Here, then, as in many other of the inner philosophies of the world, as well as in modern science, Motion is the source of Life, and even in the most minimal of the Creatures of Chaos selfconsciousness is dimly adumbrated.

(To be continued)

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Magic was the driving force in the earlier periods of civilisation; this is not a sign of its primitivity but of its primal purity.

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Laziness does not consist in an unwillingness to do work, but in an unwillingness to do it when it should be done.

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All the efforts of imagination cannot equal the real splendor of the universe.

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It is in the difference of ideals that races differ, not in the cut of their costumes. The Greek may not reach as high architecturally as the sky-scraper, but spiritually it towers immeasurably above it.

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History is the succession of symbols by which the soul of the world has expressed itself.

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The scientific mind does not truly endeavor to obtain facts but to classify them; the greater facts have been discerned by poets and mystics.

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Let no man praise himself for being either in advance or in arrears to the time in which he lives, for it is ever his duty to help others, not to remain aloof.

## The Ghost who loved Honesty

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**S**AMUEL GIORGI was a foundling, one of those numerous children who seem abandoned by everything and everybody at their birth. Having been found by the wayside, the local authorities placed him in an orphan asylum in the little town of Foggia, a town full of gardens and running water. It was there that one old employé, whose total earnings were 60 francs a month, aged, shortsighted and discontented with life, gave the child his name, his surname and a number.

In the course of time the boy grew up and left the asylum, and from that time seems to have been lost to sight, so that no one has been able to follow the vicissitudes of his life. Yet this same foundling, who was born under a lucky star, in spite of his unhappy origin, managed to gain a place in the world, made a fortune and founded a family.

At Legnano, where he lived, and where he had passed the greater part of his life, he boasted always that he had never had any debt; so, feeling that his end was drawing near, he desired to clinch his boast that he would reach his death without ever having been indebted to anyone, except perhaps to the asylum which had given him shelter in his infancy.

On his death-bed, therefore, he thought that the time had come for him to repay this only debt which lay heavily upon his conscience, a debt of gratitude, although it was not a debt which he had voluntarily contracted. The time was short, Giorgi did not even summon a notary. He satisfied himself with writing his wishes on a sheet of letter paper, bequeathing a large part of his fortune to the asylum at Foggia, the Institute where he had found his first refuge his first cradle and his first means of living. A few hours later he passed away, satisfied in the knowledge that he had repaid the only debt with which it was possible to reproach him.

In order to achieve this personal satisfaction, the legator had practically forgotten the requirements of his numerous descendants, but

when these latter discovered the letter in the clothes which Samuel had worn on his death bed, they thought that it would be to their best interest to destroy the document which set forth the last wishes of the dead. An old woman, the mother-in-law of the deceased, called together all the relatives who were in the house, and, having caused them all to know the contents of the fatal letter, she proposed to them to destroy the testament in order that they might be able to share among themselves the fortune left by Giorgi. Thus, gathered together in the room where the body still lay, all the relatives promised to keep the secret; that night they lighted the candles, and, in the presence of the dead man, they burned the letter and arranged the division of the fortune amongst themselves.

The following morning, Samuel Giorgi, nailed tight in his coffin, took the road to the cemetery, followed by the loud lamentations and regrets of those who a few hours before, had defied his wishes and divided his fortune. But when, a few weeks later, the relatives desired to enter into the possession of heir riches, the dead man had a genial idea. One still cold night in December 1930, Samuel Giorgi retook his ordinary human appearance, materialized the same clothes which he had worn during the funeral ceremonies and which his pious relatives had put upon him for that solemn occasion, and, so dressed, paid a visit to those two of his sisters *in law* who had been the principal culpables, and who had most profited by the division of his goods. The sisters were awakened with a start and were terrified almost out of their wits to find themselves in the presence of their dead brother. The phantom heaped upon them such reproaches and such terrible maledictions that they dared not keep the money, and, as soon as the apparition disappeared, the sisters wrote an anonymous letter to the authorities, revealing the destruction of the letter and telling of all their accomplices in the plot.

So insistent were the sisters in their desire to give up the fortune that the authorities decided there must be some truth in the statement. A formal inquiry was instituted at Legnano and also at Foggia and the results supported at every point the reproaches made by the ghost. As a result a judicial decision recently has been given, whereby the asylum of Foggia has been put in possession of the heritage, left by the orphan, and, besides, several of the relations have been arrested for complicity in a swindle. Thus has human justice satisfied the chief desire of Samuel's life in paying to the last his debt of gratitude, but it required the visit of the dead man from his grave to ensure that his wishes should be carried out.

## Notable Books

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*Translation of the Holy Quran*

MAULANA MUHAMMAD ALI

Ahmadiyya Anjuman-e-Ishaat-e-Islam, Lahore, India

**H**IIS TRANSLATION is a work of the very highest importance, for, while it remains singularly faithful to the Arabic text (it has the endorsement of great Mohammedan scholars and is issued by the Mohammedan centre of India) it is alight with an understanding of the more esoteric appreciation of religion which is the characteristic of the Twentieth Century. The Introductory material (of 116 pages) is of much interest, and the writer's ability to illumine the Quran and yet to remain generally faithful to its text makes it absorbing reading. Yet even good students of the Quran (or Koran) will be amazed at what may almost be called the « modern illumination » shown. Thus the Paradise of Mohammed is portrayed as providing for spiritual advancement (Surah 39 : 20) and the sensual pleasures are not mentioned; the writer also shows that it is not generally realized how Islam insists that a man shall answer for his good and evil deeds after death, and that he must write them down himself. When the writer desires to show that Islam is not an intolerant religion, he has a harder case to make, and he does not mention some of the bitter and bellicose texts; he has, perhaps, shown that «mitigating circumstances» must be admitted. So far as the position of women is concerned in Islam, the writer lays stress on the fact that many women are mentioned as having received the gifts of God, that some have been named as specially admitted to Paradise, and that the property laws of Islam do not ignore the rights of women. But we cannot accept the statement that « no other religious book has done one-tenth of what the Holy Quran has done to raise the position of woman»; that is an over-statement, and the proof is seen in any Moslem country (where this review is written.) The translation, itself, is a very able one, spiritual in tone, but, in comparing it with other translations, one is struck by its conciliatory tone and it is

difficult to avoid the feeling that the asperities have been softened to render the Book less harsh to the unbeliever.

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*Elements of Esoteric Astrology*

A. E. THIERENS Ph. D.

Rider and Co., London - 1916

Dr. Thierens holds a distinctive place in modern astrological work, and every volume that leaves his hands is worthy of careful consideration. He is almost alone, at the present times, in setting forth the philosophic elements in Astrology. In his work he frankly declares his obligation to Mme. Blavatsky and the *Secret Doctrine*, declaring that his new book « may do service as a means of introduction to that great work », (and, incidentally, steers clear of Neo-Theosophy) and his Esoteric Astrology owes a good deal to Hindu thought. There is so much in the book to be praised, so closely reasoned a synthesis of some of the oriental conceptions of cosmology, that the reader scarce knows which chapter to reread the oftenest. Personally, the greatest interest was found in the Chapters on Noumena and Phenomena. There is one warning, however, to be given : let no astrological student flatter himself that he is in a position either to accept or to deny Dr. Thierens' theses before he has understood them — they are deeper than they seem.

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*The Diary of a Spiritualist*

JOHN B. REIMER

John B. Reimer, Forest Hills, N. Y.

Intensely interesting in itself as is this book, of transparent authenticity, and with a sound ruggedness of purpose which stamps it as genuine in every line, it has a purpose even greater than its author designed. What stands out very strikingly, here, is the force and variety of spirit phenomena which may be produced by a medium not subjected to the over-fantastic controls of some schools of Psychic Research. Mr. Reimer has a sense of observation, a sense of comparison, and a sense of humour — three of the finest gifts of the gods. They make his book a notable one.

It is good, too, to have the healthy statement forcibly expressed that communications from the Other-World need not necessarily be

pious, and to be reminded that death does not turn a sinner into a saint. The book is a calm, plain, deliberate record of very striking phenomena, viewed with judgment and recorded without any pretension. It will have a definite influence for good.

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*The Daily Use of the Ephemeris*

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ELIZABETH ALDRICH

**Macoy Publishing and Masonic Supply Co. New-York**

To be appallingly consistent, every astrologer and astrological student should do as this book suggests : rule and regulate his life daily by observation of the favourable and unfavourable times indicated in the Heavens. We all know the earnest person who blurts out on every occasion that she has done this or has not done that because Saturn, or Venus, or Pluto, or Thing-um-a-bob was transiting her Mid-Heaven or something else. We do not always love that person ! If Miss Aldrich swells their number — we shall not have a Te Deum said. But, this danger set aside, this little book is full of reference of great value. « When planets are stationary, then Time seems to link itself to Eternity » is a graphic way of putting the well-known fact of the enduring character of an event shown by aspect to a stationary planet. But the author seems to suggest many points as « new » which are in regular use. In the Carthage Astrological Institute for example, every one of the factors mentioned : the Moon's Nodes, the Part of Fortune, the Sensitive Points, changes of planetary motion, etc., are handled as a matter of routine in all Natal and Progressed Charts, and special stellar maps of the Fixed Stars and their interpretations are provided with every horoscope also. It is very right, and very wise, to point out the importance of these points, and this little book is most heartily to be commended for its insistence on careful interpretation as more important than excessive nicety of calculation. The author has the right angle to astrology and this little book says clearly, wisely and tersely what it has to say.

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*Two Worlds are Ours*

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W. S. MONTGOMERY SMITH

**Rider and Co., London - 516**

The fundamental principle of this book — that we need not wait

till after death to be spirits, but that we are spirits now — is of the highest value. There are also many chapters of the highest importance. The «Christian» funeral ceremony is held up to ridicule, and there is a wide tolerance shown which is most highly to be praised. There is even a kindly word for modern Christian Science. But it may be open to question whether the book has entirely gained by its strictures on life as it is, on the social state, on the forms of modern pleasure, on capital punishment, and on motherly neglect. This is a pity, for the book as a whole rings true, is written with feeling and insight and — best test of all — leaves the reader at the close with the consciousness that he has been under a beneficent influence.

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*A Journal of the Science of Philosophy and Therapy of Nature*

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PROTEUS

W. B. CROW, 140 THE GROVE, STRATFORD, LONDON

It is not very often that one may offer so hearty and full-voiced a welcome to a review as this one. The first two numbers of this quarterly are in hand, and the article by the editor, Dr. Crow, on « Biological Rhythms » and by J. M. Thorburn, on « Astronomical Science and Cosmic Symbolism » in the second number, touch the highest points of sound and scholarly work. Those who are interested in therapy as a philosophy, and not merely as a means of cure, will find material here presented with judicious force and wide outlook. A splendid review, worthy of the field which it has chosen.

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*The Mystic World*

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*A Monthly Illustrated Journal of Mystic Subjects*

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This is the newest publication in this field, and there is not a shadow of doubt that it has been launched with discernment and understanding of the public taste. Nearly all the different fields are mentioned, astrology, palmistry, psycho-analysis, occult articles of not too profound a character, together with stories and elements of interest chosen with a discriminating hand. It should have a very wide appeal, and THE SEER takes this occasion to wish it most heartily well.



# PREDICTIONS

## National and International Astrology

New Moon, May 17, 1931, 3.28 p. m., Greenwich

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**F**OR THE WEST OF EUROPE. — This lunation falls in the Eighth House, the House of Public Mortality and of financial relations with foreign countries, and in close conjunction with Algol, the Demon Star, the most evil star in the heavens. This is usually to be taken as an evidence of dire import, though, with modern facilities, « pestilence and famine » are put out of court in western countries. This is a « war » position, but the rest of the lunation does not support it. Still, it is possible that an epidemic may break out during this month, class revolts with some bloodshed are likely, and there will be the death of some leading figure in the theatre, or a woman of importance.

*England.* — The situation in foreign and in colonial affairs is shown to be awkward, and the government — unable to cope with it — will suffer heavy losses. A rather unusual group of scandals is likely to break out, and these will involve people of note of foreign birth.

*France.* — To say that there are indications of a « party split » does not mean much in this country, where political parties are split up into infinites. But there will be a noted changng of allegiances, and a party reorganization. There is likelihood of same foreign threat, and the government will be forced to reassert itself, thus causing criticism for belligerency.

*Spain.* — The Republic does not seem to be able to keep to its principles, and though the lunation is in trine with the ruler of the country, yet Saturn is retrograde and in the Nadir. There is a likelihood that the king will return to the throne.

*Germany.* — A serious political over-turn is indicated, which will be due to the double cause of some financial policy with a foreign power, and the death of one of the leaders of the nation. This latter question should be studied by astrologers, for the determination of whether Germany is under Taurus or Aries is a matter of much concern.

at the present time. The student should note the position of the lunation in House VIII near the cusp of the House and also he should note Venus and Uranus in a wide conjunction in House VI, with a square to Jupiter itself in opposition to Saturn.

*Poland.* — There is likelihood of famine, warfare, and pestilence along the line of the « buffer states » including Czechoslovakia, and Jugo-slavia. There may be, also, severe distress in the Balkan States, and it is of interest to notice that the Mid-Heaven (Johndro) of cities for this lunation runs close to the longitude of Belgrade, Warsaw, Sofia, Saloniki and Riga.

*Greece.* — A religious movement of some importance will arise, and there may be a disaster or a serious loss to some monastery or religious edifice.

*Italy.* — A seismic shock may be registered in the region of Calabria, and renewed volcanic activity may be expected in the islands off the Sicilian Coast.

*Persia.* — Revolutionist activity is likely to reappear, but this will quickly be put down.

*India.* — The political news from this country will be in direct opposition with the actual state of affairs, as there will be many conferences concerning peace and the Nationalists will claim great gains, but the internecine war between Hindus and Mohammedans is likely to be bloodier than ever.

*Indo-China.* — Communist or revolutionist activity will be renewed and there will be murders of the white population. Annam is especially threatened.

*Australia.* — Some monetary difficulties seem to present themselves here, and there is likely to be an overturn of one of the colonial governments, with some financial scandal.

*Peru.* — Frontier difficulties will be renewed and there are indications of a serious disaster in a mine or quarry. There may be armed revolt in a mining population.

*United States.* — A serious fire, with heavy loss of life, is indicated for a factory or industrial concern, probably in the middle west or eastern states; there seems to be some indication of poisonous fumes. The lunation shows very strongly in the horoscope of the Atlantic Coast States, and the market should recover sharply.

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### ***Hermetic Numerology V***

**T**HE NUMBER FOUR. — The fundamental principle of this number is that of expression or exteriorisation. It is the expression of the material. It solidifies, and sometimes crystallizes. It represents possessions, and these in their most direct form. At the same time it is to be remembered that in the same manner that Unity, or the Non-Manifest, must move into Duality or Manifestation; so the trinity of Power must move into the Quaternary of Action, for Action implies also the thing acted upon.

*The Occult Geometry of Four.* — In all the higher teaching, the number Four may be expressed geometrically in two different ways : by the equilateral triangle with a point in the center, equidistant from all sides and hence from all angles; and by a square. The former indicates Divinity in process of manifesting (or, in another line of interpretation, the Indrawing); and it is also the symbol of the Pyramid viewed from above, or the material as seen with spiritual eyes. The square, on the other hand, represents the material element in and for itself, considered as Matter. The ancients said that the angles of a square were Realisation, but that the sides of a square were Forgetfulness, as Man was apt to repose on what he had acquired and to forget the source from which his knowledge had come. But we must not forget that this may be a square in motion, or the Cross in motion, and has the nature of the symbolism of the Swastika. The Four Winds and the Four Lords of Karma, the Four Cardinal Points and the Four Cosmical Regents with their symbolical creatures, are the angles of the square, not its sides, and there is a strong Kabbalistic relation to the Demiurge. It would take us too far to enter into the Realization of the Four Letters of the Tetragrammaton, or the Sacred Name. The Neo-Pythagoreans called the square « God after another Manner », and the Swastika has been described as « Repose in Motion ». It is when the square is inscribed within the circle that its higher and more

mystic meanings come to the front, but this lies a little outside the space we can afford ourselves here.

*The Symbolic Concordances of the Number Four.* — Astrologically, the number Four is in relation with the Fourth sign of the Zodiac, Cancer, ruling the womb and the breasts, and this represents not only Divine Creation, but also protection and sustenance. The thing created must be upborne. The rule of the Moon is strong, here, but Jupiter is exalted in Cancer, and this planet has the greater influence over this number.

Kabbalistically, it is the Emperor, the Lord over Matter (not the Lord of Matter). Here esoteric astrology likens the number Four to the Sun, the Fertilizer of the World. This is very definitely not only a realisation but also a matter of domination.

Alphabetically, the number Four corresponds with the letter D, the Dahleth of the Hebrew alphabet, a double letter. It is the completion of manifestation. Thus the Universe Manifest was 1 plus 2 plus 3 plus 4 equals 10, which by the process of occult addition (1 plus 0) returns to the One, the Infinite.

Masonically (Dequer) it corresponds to the Mark Master Degree is expressed in the « Heave-Over » Sign. As such it indicates the link from Divine Creation to human generation and the difference between rightful action and pleasure. In a certain measure, also, it refers to the Keystone of the arch, for the arch in itself is indicated by the harmonic note of three, but the material force of the keystone is another example of the ternary passing into the quaternary.

*The Number Four in Human Physiology.* — Its inner meaning has to do with womb, and also the breasts. But, as these imply the usage of the generative organs, the number, 4 has also a great deal to do with the reproductive system. In its morbid effects it shows to the most terrible disadvantage in diseases and ailments of the spine in which venereal disease enters in. There is, here, a link from Scorpio to Leo and to Cancer, both.

*The Number Four in musical tone and colour.* — The musical tone is Si, the sub-tonic, known sometimes as « the leading note », and which is in itself the creative note of a modulation. Finality is frequently so resolved. It is the note B. Natural in the scale of C. Major. In a more subtle sense, it is the one note in the scale which is definitely unstable, and, esoterically speaking, matter is not the most stable form of spirit, but the least stable, since it is at the outermost whirl of the Ring of Return.

(to be continued)

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